

The Bombay Guardian.

VOL. XVI.—NEW SERIES.

SATURDAY, DECEMBER 10, 1870.

[No. 40]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—We agree with those who think that Bismarck acted most unreasonably in insisting that Paris should have no liberty of revictualing during the 25 days of the proposed armistice. Provision for the population during the time of the armistice would have been simply a conservation of the *statu quo*. If, when peace shall be made, it will be of importance to the German cause that it should be made with a stable and accepted Government, in that degree was it important that France should have an opportunity of choosing a constituent assembly, and it may turn out that Bismarck has erred by letting this opportunity slip. His grand idea doubtless is that France must be humbled so that she may no longer aspire to the leadership of Europe, and no longer hold a rod of terror over surrounding nations. But it will take more than this war, more than the destruction of Paris, to exorcise from the hearts of Frenchmen their passion for national glory. There is needed the expulsive power of a new affection, a change of heart wrought by the Spirit of God. There is a genuine patriotism which is worthy of respect, and which differs *oto calo* from the passion which has carried the French eagles into all parts of Europe, into Africa, Asia and America. Prussia wants to make matters safe for time to come; and it would of course be a great blessing if the necessity for maintaining great armies hereafter would be taken away. But there is safety in magnanimity.

—The Public Works Department has received a tremendous castigation from the Supreme Government, noticed elsewhere. It is to be hoped that good will come of it. At the same time one wonders why Government should have slumbered so long. For many a long year newly-erected buildings of the P. W. D. have been falling, and little notice has been taken of it. The demoralization of the Department could not at a bound attain to the proportions described in this Resolution. Better late than never, however. One of the worst results of the incapacity and corruption complained of, was that the good men and true in the Department were baffled and often pushed aside.

—A public meeting has been held for the purpose of introducing to the public a building and endowment scheme of the Diocesan Board of Education. Seven lacs are wanted for the realization of this scheme. We trust that the appeal may be successful and that the schools of this Board may be placed upon the most efficient footing possible. It is a pity however that Mr. Justice Gibbs should deem it necessary, in advocating the cause, to make such statements as the following:

"If the scheme which is now before you, and which of course it will take many years to carry into perfection to the full extent, does not meet

with the support of the public, there is only one other result, and that is that the Christian youth of this country will not meet with Christian education. Putting it on the lowest principle, that of a police question, I am sure you will feel that something should be done to prevent the children of Christian parents being scattered abroad among the Heathen, and forming a standing disgrace to that religion by which they are called."

Is it the fact that the Christian youth of this country are dependent solely on the Diocesan Board for a Christian education? Without mentioning institutions connected with the Church of England, there are the schools of the Scottish Education Society, filled with pupils, more largely attended (we believe) than any schools of the kind have ever before been. This Society started with Rs. 7,000 and has paid its own way and has at this moment a sum in excess of that. The expressions we have quoted are certainly, as they stand, erroneous and are singularly calculated to give offence. The Bishop of Bombay in his closing remarks said that the intention of the Board was to solicit the support of all persons in the community.

We have much pleasure in mentioning the arrival of the two missionaries of the C. M. S. whose appointment we mentioned some time ago; the Rev. Henry Squires for the Bombay Mission, the Rev. Robert Squires for Nassick. We congratulate the Society on this accession, and trust that the new missionaries may long be spared to labor here for the advancement of the Redeemer's kingdom.

We have also much pleasure in mentioning the return of the Rev. Wm. Martin of Nusseerabad, accompanied by Dr. Husband, a medical missionary, to labor in connection with the U. P. Mission in Rajpootana.

We have seen with some surprise a statement to the effect that the New Testament Revisionists had unanimously voted to translate the petition 'Deliver us from evil' in the Lord's Prayer, thus: 'Deliver us from the evil one.' If this is the fact, it does not tend to inspire us with high anticipations of the value of their work. The expression occurs three times in the sermon on the Mount, and if we accept of the above rendering we must change Matt. v. 37 to: 'Whatsoever is more than these cometh of the evil one.' and 39, 'I say unto you, That ye resist not the evil one.' The original is the same in all these passages. It would be an extraordinary piece of instruction to put into the mouth of our Lord, 'That ye resist not the evil one.'

We are sorry to see that the *Overland Mail* has been led by the example of the *Athenæum* to speak very disparagingly and unworthily of Major Conran's book entitled "Autobiography of an Indian Officer." On

many grounds the book deserves a very different notice from that which the *Overland Mail* and *Athenæum* have bestowed upon it. At present we cannot do better than make the following extract from a notice in "The Christian":

"An important lesson may be learned from it at the outset. When Major Conran went out as a cadet to India, he found at once a friend and a home with Christian influence. Colonel Powney, of the Bengal Artillery, was known for many years as the true helper and the warm and hospitable friend of all the young men who came out to that noble corps. The cases were not few in which a decided and abiding change from darkness to light was experienced in the earliest days of Indian life in his household; and there were others, in which, without genuine conversion, the influence of the associations then formed remained, and was manifested; so that there was deliverance from the old Indian heaven, if there was not an entrance into the light and peace of the gospel. Colonel Powney set an example which was not without fruit; but it would be well if there were many who, like him, not merely showed kindness to the young, but sought also to bring them in their early days to the Lord.

And another lesson may be gathered from this work. It is not enough to know the way of salvation for ourselves; we are called to proclaim it to others; and, till we do this, our own growth will be stunted, and we can expect but little joy in our own souls. Major Conran found this. He struggled and resisted long. He had no courage to speak to the dying, or even to the anxious; he dared not pray aloud by the side of the sick, even when they longed for him to do so; and he reaped as he sowed, most sparingly. But when by Divine grace he was enabled to act with more faithfulness, when the example of Colonel Wheeler encouraged him to yield himself more heartily to the Lord's service, he then went forward with a new alacrity in all his future work. His memoir dilates very little on his labours; but the work of fourteen years in Indian hospitals, and public preaching to the natives, and year after year of faithful ministry among the European soldiers, speak to the fulness of the consecration to which he was led. In every case we may be well persuaded that, 'to him that hath shall be given,' that the Lord will show Himself gracious to all who desire to be led onward, but 'to the froward He will show Himself forward,' and to the idle and fearful He will give no honour. Nor will He give to such the choice enjoyment of close fellowship with his own truest servants. He unites in fellowship those who are like-minded, as 'fellow-helpers to the truth.' Major Conran speaks repeatedly of the grace manifested to him in the society of many of the Lord's most spiritual and devoted people, and he might have added that to him was due the establishment of the Mission to the Afghans at Peshawur, and that since his return to England he has been permitted to go on serving the Lord in labours more abundant. How different to many who creep through their Indian careers, gathering no fruit to life eternal, and who retire home to live according to the course of this world, or in indolence, 'even as others.'

And yet further, this instructive and interesting memoir speaks plainly of the affection of the writer for native Christians, and of his own special personal obligations to them. It was by a native Christian visiting at Colonel Powney's house that his soul was first awakened. He was a young convert from Dr. Duff's school, one who, if we mistake not, soon finished his bright and hopeful course. It is too common for Christians, both at home and in India, to undervalue the natives who share their faith and hopes and tests are often applied to them more severe than are applied to Europeans, while all the peculiar difficulties of

their position, and the effect of their early evil training are forgotten. In looking back perhaps many can recall the name of native Christians who deserved more confidence and affection than they received, and whose years of patient faithfulness have attested the depth and constancy of the love to Christ which first led them to renounce their kindred and their home. In several parts of his narrative, Major Conran bears warm testimony to the devotion of India's own believing children, and he expresses the sentiment of all the truest and wisest of India's friends, when he expresses the conviction that we have all too long neglected and too proudly overlooked or despised the powers of the native races.

PRESBYTERIAN BOARD OF FOREIGN MISSION.

It is known to some of our readers that this Board is one of the principal missionary organizations existing in the United States of America. In origin it dates a few years later than the A. B. C. F. M., but for some years past its working forces have been rapidly increasing. In 1865 its ordained missionaries in the foreign field were only 63. Last May they had increased to 84, with 8 undenominated missionaries, 87 female assistant missionaries, 15 ordained native preachers, 8 licentiates and a band of 199 other native teachers and helpers.

The missionaries of this Board are found among five of the native Indian tribes of America, at some half a dozen different points in South America, in 10 localities along the Western Coast of Africa, at 3 stations in Siam, at Canton, Ningpo, and five other large stations and five sub-stations in China, as also among the Chinese emigrants in California and at Yokohama and Yedo in Japan, while in Northern India they occupy 17 prominent stations with several out-stations. In their missions in Northern India are 29 ordained missionaries, 28 female assistant missionaries, 8 ordained native preachers, 2 native licentiates, and 142 other native teachers and helpers. In the churches of these Missions in Northern India are reported 535 native communicants, 2,581 pupils in their High Schools, 3,067 pupils in their branch schools, 172 girls and 52 boys in their boarding schools, and these, with their vernacular schools, make a sum total of 6,684 pupils in their India Missions alone. Though the Missions of this Board are widely scattered, as above stated, and they put forth some efforts for the Jews and help to extend a pure Christianity in several of the Papal countries of Europe, India has hitherto secured a larger proportion of their men and funds than any other Mission field.

The N. Y. Evangelist of October 13th gives a brief account of a farewell meeting in New York to take leave of a party of twelve who were all under direction of this Board and all designated to India, to sail on the 12th ultimo.

This is the Board that has taken up the Kolapoor Mission, and we hear that some of this coming reinforcement is designated to that station. We rejoice in the coming of all true-hearted Christian workers into this great and needy field. We have before spoken of the ill-advised procedure of the Bishop of Bombay in sending men to Kolapoor, a few months ago, to establish there a mission of the S. P. G. An earnest Presbyterian missionary having occupied that station since 1852, established schools, gathered a native church, erected a Mission House, churches and other buildings and laid foundations of good promise for the future. It seemed to us a breach of Christian courtesy for the Bishop to intrude upon a field so long and so well occupied. He was not ignorant of the facts we have mentioned, and information was given him at the commencement of this year, that the existing Mission was to be reinforced. There are large and populous districts in the Presidency where no missionary is laboring; there are not a few places of considerable size where no Mission has ever been established; one such place had already been taken up by a missionary whom the Bishop has sent to Kolapoor to learn an entirely new language, losing the benefit of 18 months' study. This is a method of procedure so very different from that which is set before us in the Acts of the Apostles that it naturally excites attention; it is equally opposed to the principles of the various Missionary Societies whose work God has blessed in modern times. Of course the responsibility for it must rest with the Society which sanctions such a control of their missionaries.

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CONVERSATION BETWEEN A BRAHMIST AND HIS FRIEND.—X.

Friend. Perhaps you will now state to me those doctrines of the New Testament which show in your opinion that it is not to be regarded as an inspired revelation.

Brahmist. Well, I have no objection to enter upon the statement of those doctrines. There are not a few. I hardly know which to mention first.

Fr. I would suggest that you should confine your attention to those which are acknowledged by Protestant Christians generally. There are some concerning the Scriptural basis of which there is difference of opinion among those who seek to spread the Gospel in the world. These can be left aside.

Br. I suppose you will admit that the doctrine of atonement is one generally held by the different bodies of Christians.

Fr. Yes, unquestionably. And the most cursory reader of the New Testament cannot fail to see that it is there.

Br. Very well. I say, then, that such a doctrine is quite incompatible with the supposition of a special divine origin for the N. T. It teaches that one person may suffer what is due to another, and that without such substituted suffering, there would be no hope for the other; that men cannot approach God on the ground of any thing done or suffered by themselves, but only on the ground of the obedience rendered by another; it does away with the glorious idea that God is already reconciled to sinners on the ground of his own inherent love and fatherly kindness; teaching that his wrath is upon sinners and cannot be removed except by the death of a holy being, namely, Jesus Christ. Now all this flies in the face of reason. What kind of justice is that which is content to release the guilty on the ground of another's obedience? What kind of divine goodness is that which finds no way to the sinner till some righteous person has opened a door by his own suffering? It is an unfortunate doctrine, a reproach to the New Testament; and was doubtless brought forward to justify the abrupt transition from sacrificial Judaism to the true Gospel of God's Fatherhood and man's brotherhood.

Fr. The objection as thus stated seems cogent enough. And if I had not been reading something on the subject lately, I would not be prepared with any reply; but I happen to have become acquainted with certain arguments that favor the doctrine and I will state them. This doctrine of Atonement seems to rest on a different view of man's depravity from that which you would subscribe. Sin is regarded as involving very great guilt and moral ruin; as effectually separating the sinner from God. We know that our sinful hearts naturally make light of their own sinfulness; they easily find excuses. But the law of God which we have transgressed, declares what an all-wise and beneficent God sees to be the course demanded for our happiness and for the welfare of the universe. According to the importance of that law and of the wisdom and goodness embodied in it, the need that sin should be dealt with in such a way as to honor the law and show

the evil of transgression. What he wants is that God should show his wisdom and goodness and all the perfections of God require that the sinner should be thwarted and be taught that the will of God is the absolute condition of true happiness. To indulge the sinner is to confirm him in that which is destructive to himself and to the universe. Now let the sinner be assured that notwithstanding his sin, his relation to God is essentially the same, that God is his loving Father and he is God's dear child; it will be impossible for him to look upon sin as a very heinous thing, or to regard the law as having any peculiar sanctity. Let us suppose there are before the throne of God, beside this world, a thousand others, all of which are likely to learn about man's career, and what was the issue of his sin-experiment; let man's sin be dealt with as a thing comparatively venial, involving no breach of the amity of God towards man, and it will be strange if they do not make trial of sin themselves; but let the sin of man be dealt with as a thing of infinite magnitude, an offence against the majesty of heaven, and against the interests of all creatures, high-treason, in fact, demanding an awful expression of the divine indignation, and the likelihood will be all the other way. Christians say that sin is apostasy from God, and must involve the forfeiture of all that good that would have followed the keeping of the commandment, and it seems to me that they are right. Our view of sin will be determined by God's view of it; and when we consider all the misery wrought by it in the world it would be strange if God should regard it with other feelings than those of aversion.

Br. Well, but what has all this to do with the Atonement? God can show his displeasure against sin in some more effectual way than by the death of a righteous man, by the sacrifice of His well-beloved Son.

Fr. That is the question. Have we reason to believe that there is any other equal way of exhibiting this which will not involve the destruction of the sinner? There is a penalty connected with law; it is involved in the very nature of the idea; and the penalty must be according to the importance of the law which seems to be infinite. But this penalty executed upon man would put an end to all hopes of his redemption. Christians describe the Atonement as a method whereby God can at once be just and merciful in forgiving the sinner; vindicating his law, satisfying its demands, invading no rights, and yet saving the sinner; saying him not merely from the punishment due for sin, but from the fatal idea that sin is a good or an allowable thing.

TO-DAY.

LET us still meditate a little upon this destiny-compelling word. To-day if ye will hear his voice, harden not your hearts. A day is coming when the voice of the Archangel and the trump of God shall be heard; all nature shall hear it; the dead shall hear it; but only those who make acquaintance with that voice to-day, shall hear it then without terror. What is the immediate penalty of not hearing it? Hardness of heart. What is meant by this? Not what is commonly termed insensibility; not mere callousness to scenes of distress; not indiffer-

ence to the wants of others. You may have a high degree of that sensibility which causes the tear to flow when a moving story is pathetically told; and yet your heart may be hardening all the time, in the sense we wish to consider. The hardness of heart induced by not hearing the voice of God to-day, is simply an increasing indisposition to hear it; a growing incapacity to hear it. The voice will become less and less distinguishable, because of the augmenting numbness of your faculties; he that hath ears to hear, if he refuse to hear, will soon be without. The Lord Jesus on one occasion rejoiced in spirit, thanking the Father that he had hid from the wise and prudent and revealed unto babes, the things relating to salvation; the wise and prudent being they to whom God had formerly and repeatedly offered wisdom, but who had refused to hear his voice, determining to master wisdom for themselves and take their destiny into their own hands; the babes are they who feel their need of the wisdom that is from above, and like Samuel have learned to say, speak, Lord, for thy servant heareth.

I hear one and another ask, what is it that God says to me this day? Ah! what to me? To one and another I reply, yet not I, the very word of God replies.

My son, give me thy heart. Give it me to be purified and redeemed from earth. That I may cast out its idols. That I may restore its shattered mechanism. That I may pour my love into it. That I may heal its sorrow and rectify its morbidness. Give me thy confidence, thy trustful regard. Put away the base suspicions that make thee treat me as an enemy. Pour out thy heart into my ear and commit without fear all thy case to me. For I am he that took upon me the form of a servant, the form of a man, that I might convince thee of my good-will, suffer for thee on the cross, and hear thy prayers from the throne of grace. Wilt thou be my son, acknowledged as such by all, to be made higher than the kings of earth? Give me thy heart.

Cut it down, why cumbereth it the ground? Some great disaster has fallen upon thee. Thou hast made bankruptcy of thy earthly fortunes. The desire of thine eyes has been taken from thee at a stroke. Or some terrible sickness has come upon thee, and thou readest in the eyes of the doctor that hope is all but gone. Suddenly thou seest thy past life as never before. A curtain has been taken away from its pictures, and they speak a language never before heard. Thy sins have found thee out and are saying in thine ear, Aha! our day is come, thou art now our captive. And still louder, a dreadful voice saying, cut it down, why cumbereth it the ground. Anguish takes hold of thee. Oh, for one of the ten thousand days in which thou disregardedst that voice. What now wouldst thou give to hear the voice of a Mediator saying, 'let it alone this year also; and if it bear fruit, well; if not, after that thou shalt cut it down.'

Turn ye, turn ye, why will ye die? Why will you continue in the broad way that leads to death? Is it because so many who are walking therein pronounce it a good way? Surely the witness of one who has been to the end of the way, is of more importance than that of myriads who have not. Is it because so many religious people walk therein, and there are chapels and altars in the picturesque bends of the road? The broad

way is specially the broad way of religion; the way that the multitude of religious professors choose to regard as the way to heaven; self is not crucified in that way; there is no change of heart; no presenting of the body to God as a living sacrifice. To-day, turn ye. Every day makes the turning more difficult. How can I turn and stem the mighty current with which I have been hitherto moving? The voice itself, if thou wilt harken to it, to-day, shall help thee. Let not the sun go down upon this opportunity.

Fear not, I will help thee. I who alone can help thee. For I know what thou knowest not, the things that are harmful and hostile to thee. I know the distempers of thy soul. Thou art to be helped not by a work wrought among thy circumstances, thy surroundings, but by a work in thy heart. Trust in me as in One who is able and willing to work in the region of thy affections and mental habits, and give thee the consciousness of a divine Helper present in thy very will, speaking peace. Whom shall thou fear, if One having all resources, confesses himself thy friend and helper? Thou hast only to receive his word into thy heart and thou shalt find his power there. If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. But it is only to-day that my help is proffered. To-day hear his voice and it shall be help to thee.

It is only thus that we can get the benefit of the Scriptures. What profit are the countless precious promises of the Bible to one who is relegating to the future the work of appropriating them? The word is more precious than thousands of gold and silver to him and to him only who hears in it the voice of God speaking to him now, to be acted upon now.

THE BISHOP OF CALCUTTA ON INDIAN MISSIONS.

SOME interesting extracts from an address on Indian Missions by the Bishop of Calcutta will be found in our Epitome. He thinks it of very great importance that there should come out to this country a class of highly educated men—men of knowledge and reputation, superior men every way—and believes that a special blessing might be looked for upon the labors of such with the educated Natives. He guards what he says upon this point by stipulating that they should be men of the true missionary spirit; loving, devoted, self-supporting, looking for no earthly reward, having the spirit of deep devotion and communion with God and Christ. Oh, let us have men of this stamp, men thus truly consecrated and led by the Spirit of God, and we cannot believe that a blessing on their work will be absolutely forfeited even if they should be wanting in much that is called culture. We believe that the great Head of the Church would pardon in such men ignorance of mathematics and of human philosophies. Not that we have any disposition to disparage true knowledge in any of its forms. But it is not necessary that a minister of the Gospel should know all things. It is not even necessary that each professor in a Government college should know all that the other professors know. As a matter of fact it is enough that one is competent to teach Sanscrit, another Greek and

Latin, another history and belles lettres, another law, another engineering, &c., &c. We believe that a man who is truly consecrated, who esteems the word of God above thousands of gold and silver and meditates therein day and night, earnestly endeavouring to give the truth its worthiest expression in his life, will never be a man wanting in intellectual ability; the right reception of the word of God tends to the development of the mental powers; but this is a very different thing from mere acquaintance with sciences. There are a good many men who have received a first class education in our home universities, who fall into the error of supposing that their acquisitions constitute true culture; whereas it is quite possible that with all their acquisitions they may be lacking in real mental power, and in that wisdom which knows how to apprehend the best ends and the most appropriate means of attaining them. There is a good deal of this professional conceit and cant in our days. 'One thing I do'; singleness of eye is the great thing demanded in the missionary.

With regard to the educated of this country and the best mode of bringing the Gospel to bear upon them, there are several things that may profitably be kept in mind.

1. We know that knowledge puffeth up, says Paul. Man's heart is not right with God; the love of truth is not paramount in him; self is on the throne; and therefore it is that acquisitions which to a sanctified nature would be pure gain, are to him in many respects a snare, filling him with conceit in view of the great gulf thus placed between him and the mass of his countrymen.

2. The condition of mind which is favorable to the reception of the Gospel is the very opposite of this. The Gospel demands in men a sense of their unworthiness, a broken and a contrite heart, a sense of spiritual destitution. The grand difficulty encountered by the Gospel is pride. The grand need of the missionary is to produce conviction of sin, of unworthiness, of deficiency; the tendency of secular education is to develop self complacency, self confidence. How hardly shall they that have riches enter into the kingdom of heaven; because they that have riches are disposed to trust in riches; but they that have much secular knowledge and have crowned themselves with university honors, are quite as much disposed to trust in their intellectual stores. Our Lord points this out in the remarkable thanksgiving which he addresses to his Father, because the things relating to himself and salvation had been revealed to babes, while they had been hidden from 'the wise and the prudent.' And see 1 Cor. i, ii.

Too much attention cannot be given to the need—so impressively stated by the Bishop of Calcutta,—of Christ-like devotion, self-denial and heavenly-mindedness on the part of missionaries. He would have them self-supporting. We should like to have his views on this particular point, more fully presented. At all events, he would have missionaries give the most unequivocal evidence of their entire devotion to Christ and disregard of the things which men generally covet. This is what many of us desire. Perhaps instead of merely waiting and desiring, it might be well for us all, whether missionaries, lay Christians, chaplains, bishops, whatever our membership in the body of Christ, to remember the words

of our Master, 'If ye know these things, happy are ye if ye do them.' It is mere vanity to be looking at one another. Let every man seek to be himself the ideal Christian that he has in his mind.

WHAT IS TRUTH?

They could not. (Mark ix. 18.) Of course they had not themselves any power to deliver the poor youth from this destructive spirit. No power but that of God could effect this mighty deliverance. But what was it that they professed? That the unlimited power of God was present in Christ their Leader; that he had absolute authority over all things; and that he had given them liberty to avail themselves of this power of his in healing the sick and the tormented. The question related not to their power, but to that of Christ; and their failure affected not so much themselves as him.

O faithless generation, how long shall I be with you? (19.) The unbelief that elicited this apostrophe, was that of the apostles. If he could not leave them for a day without the collapse of their faith, when would he be able to take his final departure? Very likely there was a little bitterness or jealousy in their minds because he had taken three of their number and gone, they knew not whither or wherefore! and such a feeling would of course involve a failure of their faith, if any decided demand should be made upon it at that time.

And he said, How long is it ago since this came upon him? (21.) Before the spirit should be cast out, it was fitting that his power should be manifested; the epileptic fit comes upon the child just as they are bringing him to Jesus; to the same end, there must be the statement as to the length of time for which he had been thus tormented. As a general rule, we do not get deliverance from any sin or evil habit till its strength and our own weakness have been manifested. Partial recognition and partial repentance only lead to partial deliverance, if even to that.

If thou canst do any thing, have compassion upon us and help us. (22.) This fell considerably short of the faith of the leper, 'Lord, if thou wilt thou canst make me clean.' Jesus might have power to help or he might not, the man was not sure. Most people who are in this state of doubt, go away from Jesus to get the matter settled; but he did the right thing, he came to him. Oh that men would come and prove him. Faith and unbelief are contending within them; if they go away, unbelief will get an unfair advantage; bring the poor faith and the unbelief to Jesus and let him decide between them; of course, if he cannot do any thing for you, unbelief wins the day.

If thou canst believe, all things are possible to him that believeth. (23.) Faith cannot create a power that is not, it can only obtain the manifestation of a power that is. 'All things are possible,' these words imply the existence of almighty power in Jesus; the question whether that power should now be put forth or not, was to be determined by the faith or unbelief of the man. Christ is a very different being to different men, because of the differences in their apprehensions of him. Do you really believe that Jesus is present where there is his word and faith in it, and that he has all the power and grace that appeared in the acts of his personal ministry? Then yours is the faith which overcometh the world. The omnipotence of Christ is yours in the good fight of faith. You have more than twelve legions of angels. Do you doubt it? Do the probabilities seem to you against it? Then they are against the manifestation of his power in your behalf.—The question, says Jesus to the poor man, is not, what can I do, but what canst thou? It is thy faith that must bring salvation to thy son. In the history of the church, the story of what we have accomplished in these eighteen centuries of grace, we do not see what Christ has been able to do, but what the church has been able to believe. Christ has, in the sense here indicated, added to all his humiliations by making himself dependent upon his people. Hence his cry of distress, 'how long shall I be with you, how long shall I suffer you?' In the same sense in which the vine is dependent on the branches. Without the branches the vine bringeth forth no fruit. He could not do many mighty works in Nazareth because of their unbelief. To look at the matter practically, what manifestation of the power of Christ is there in this great idolatrous city of Bombay? The answer will tell us how much faith we have, rather alas, how much we have not. Faith that Christ will hereafter reveal

his power gloriously, is perhaps not faith at all, but only disguised unbelief. Now is the day of salvation, if we have the faith of salvation; now is the day of grace if thou canst believe. If it is the day of small things, is it not our unbelief that makes it the day of small things? Let us have faith to believe that Christ is heartily willing to manifest his glorious power here, with a fulness corresponding to that of the forces arrayed against him, if only his people would take up the position to which he calls them. What if we should prove Christ by obeying implicitly his command to love one another as he has loved us, in honor to prefer one another, to hunger and thirst after righteousness, to sell what we have and give to the poor, consulting the needs of others before our own, and so on. Would not every step in this direction witness an augmentation of faith, and bring us nearer to some field of glorious victory?

Of course if we have not faith to get the victory over our selfishness, pride, idolatry, apathy, moral weakness, it were vain to expect any victory over external foes and barriers.

Lord, I believe; help thou mine unbelief. (24.) The Lord is already helping us when with tears and strong desire we thus cry out; when we see that there is a great blessing hovering in mid air, ready to descend on us and on others, if our faith shall speak the word; when the unlimited sphere of faith is thus made manifest, and the obligation to believe brought almost crushingly home to our spirits.

Thou dumb and deaf spirit. (25.) It was the child that was dumb and deaf, but made so by the evil spirit; the expulsion of this would be the liberation of his faculties.

Come out of him and enter no more into him. The epileptic fit might pass, the child be restored, and yet there would be apprehensions of a recurrence of the torment, had not Jesus made the miracle of healing stretch over the future years. The spirit was not merely to be expelled, but the door closed effectually against him! Ah, if we could have conversions of this sort!

Many said, he is dead. (26.) They began to be very wise, and to deplore the great mistake made in bringing the unhappy youth to Jesus. So when many are overwhelmed with convictions, in a revival of religion, and seem to have lost all peace of mind and become unfitted for the ordinary intercourse of life, some of our wise censors have much to say against the mischievous effects of giving one's attention too much to religion. But the adversary is allowed to put forth his power, and the ruin of man's nature is allowed to be shown in order that the power of Christ and his all sufficient grace may be more triumphantly displayed.

Epitome of News.

SATURDAY, DECEMBER 3.

—The mortality in the Bengal European force was greater last year than in any year since 1859, being 43 per 1000. Including the invalided the loss was 87 per 1000. In other words, the force was decimated.

—Mr. Cowasjee Jhanghier has given Rs. 10,000 for the relief of the wounded.

—Baroda correspondent of the *Bombay Summar*: "Seeing himself in danger, the Raja (the late Gaekwar) made over everything to the care of the friend of his childhood, Bhawoo Sindhia. Intelligence of his death was conveyed at once to his brother Mulhar Rao at his place of confinement. Meantime the Raja's body was brought from Muckerpoora Palace to the celebrated Motee-Baug. Mulhar Rao had not seen his brother's face for many years, so that when he saw the dead body at the Motee-Baug, he wept bitter tears, and ordered that it should be taken to the burning-place in a palanquin lined with brocade, of the value of Rs. 5,000. By his order also, a salute of forty-one guns was fired as the funeral party left the Motee-Baug. Three cart-loads of sandalwood, weighing about ninety-five maunds, were in readiness to burn the body with. It was burned at the Visser-mavatee Creek on the spot where the body of the Raja's mother was burned years ago. After the funeral ceremonies were over, the valuable palanquin was given away to a sweeper. The vast crowds that had collected on the occasion dispersed about 3 o'clock the next morning. Many persons took with them portion of the burnt ashes as relics of the deceased Raja.

—The Bishop of Calcutta gave an address on Missionary work in India, in the Town-hall on

Thursday. From the *Times of India's* report we make the following extracts: "The real acceptance of religion is and must be a voluntary act. It is true there may be outward conformity. That has been seen in this country without any real conversion; but that is not the birth of a new religion. Every one knows that in the Southern regions of India there was an apparent conversion wrought out by Xavier and other energetic Roman Catholic missionaries of that day, but every one who has studied the subject knows that it was simply an outward conformity; and, therefore, as soon as Portuguese authority and tyranny, as we must call it, because it acted especially through the Inquisition were withdrawn, the people who had called themselves Christians relapsed at once into heathenism, which they had, in reality, never left. In Ceylon, the Dutch adopted a different plan, but still one with faults of a similar character. In the one case they were brought nominally to the Christian religion by the falsehood of the means that were used, and the dissimulation of those who proclaimed the truth. In Ceylon, on the other hand, there seemed to be a large body gathered from the Buddhist people, and in order to have these nominal converts, the Dutch, as we all know, enforced a kind of profession of Christianity in order that the people might have the various advantages which a dominant race, as the Dutch then were, could confer on them. This accounted for a great mass of apparent conversion. I have been lately in Ceylon, and made enquiries on this point. They had all gone back, and deserted that nominal profession of the faith into which they had been forced. Therefore, we should look for real and permanent conversion, if we are to value the work which has been done, and is doing in this land. We must not look for unreal and unsubstantial results, but results which will bear the test of examination, of time, of public opinion, of the press, and also of liberty and freedom. Perfect freedom of religious opinion is given to all Her Majesty's subjects, and therefore this test is brought home here as much as in our own country.

The Bishop takes a more favorable view of the Syrian Church than some who have labored among them do: "We know that, on the whole the work of Christian preaching has been longer going on in the Madras presidency, especially in the southern part, than in other parts of India. We know that there has been an ancient church—the Syrian church—there from very ancient days. They have always borne a good character, and have had privileges conferred upon them in very old times—379 Anno Domini is the date of the copper-plates in which these privileges are recorded. This has given them a light, and a knowledge of the truth, which has led them to spread the facts of Christianity even among bordering races who had not entered into the Church of God. Every one spoke very highly of them. They are not so perfect as we could wish, or so enlightened as we could desire, but there is a large body of them. In the report of the Rajah of Travancore, issued at Trevandrum, there is stated to be 300,000 Christians in his territory. I do not know whether this number is accurate, but it will be tested at the census next year. This is a large and faithful body, and it is fast growing in knowledge and enlightenment; it has had many troubles and difficulties to pass through, but is now more flourishing than ever.

"It seems to me, especially now when education is taking such deep root in India—when Hindoos, Mahomedans, and Parsees are becoming as highly educated as ourselves, when they are advancing in knowledge and the acquisition of science—that if men of reputation, men of real historical and other knowledge, can be induced to come out we might expect a special blessing upon their work; and such men, with large knowledge and extensive views, are nearly always gifted with that primary virtue of patience which is so necessary to mission work. If a large body of such men could come out in the true missionary spirit of gentleness and love, and be self-supporting, not looking for any earthly reward, if they could come out in a spirit of prayer, with large hearts, sympathetic and tender spirits, deep devotion, and unfeigned faith, we might have and should have, such a body as our educated friends here and all over India might like to confer with, discuss with, argue with. I should be very glad if we could obtain such a body from home.

"I am very doubtful about that Brahmo Somaj movement. I am inclined to think it is not likely, as at present constituted, to lead men on

towards a higher and truer life. I should most earnestly wish to see such men as are its leaders, contributing to the real welfare and real spiritual progress of their fellow-countrymen. But it seems to me to lack that strength, that self-denial, that uprightness, which are so ennobling, and which form the backbone of character, as I may call it. There is a danger of their passing into a kind of flabby molluscus instead of becoming men in the highest sense of the word, which is one of the most necessary results of the Christian religion. As long as men are picking a little here, and gathering a little there; as long as they choose out of the Christian faith what they consider to be its best parts and reject the rest; as long as they will not take any definite steps to accept and acknowledge the faith which on the whole they believe, they are wanting in that courage and resolution which every man should have."

—*Hindu Reformer*: "The British officers at Baroda have been in very intimate social relations with the Guicowar. They have eaten and drunk out of his splendid hospitalities, and danced and chased with him and glowingly described him as looking on these occasions *every inch a king*. His liberal grants to public objects beyond his territory have been also befittingly belauded, and we are assured Khunderao Maharaj highly prized the good opinion of our Government and of its officers. And if this be so, was it not a matter of surprise that they never put him on the right track as to some of the public conditions of their good opinion? And was it a surprise that he, an illiterate Maratha, should have misinterpreted this good opinion lavished on him officially and privately?"

—*Colonial Intelligence*: "From a moral point of view I have been led to believe that opium is fully as dangerous as alcohol, with this important difference, that it soothes where alcohol excites. I have never heard of an opium eater committing acts of violence under the influence of the drug, such as we hear of daily in this country on the part of drunkards. But I have been assured (especially when on a visit to Singapore and Batavia) that when a man becomes a confirmed opium eater (among the Chinese at least) he is looked upon as ruined, as it is notorious that the craving for it becomes such a passion that there is nothing a man will not do in order to satisfy it; he will gradually beggar himself, and will stop at no act of dishonesty, or even bloodshed, for the sake of obtaining it. I have been repeatedly assured, by gentlemen who have resided in Assam, that the native population of that province is demoralized throughout the length and breadth of it to a very lamentable degree, owing to the all-prevailing practice of eating opium."

—Medals of the Royal Humane Society have been presented to Mr. Raitt, 21st officer H.M.S. *Dithousie* and to a Native seaman, for courage and humanity.

MONDAY, DECEMBER 6.

—*Overland Mail*, Nov. 11: "Yesterday the case of the Rev. Charles Voysey came before the Judicial Committee of the Privy Council. The reverend gentleman appealed against a decision of the Chancellor of the Diocese of York, given early in the year, admitting to proof a number of articles in which Mr. Voysey was charged with promulgating opinions contrary to the doctrines of the Church of England. The Judicial Committee admitted the articles with one exception; and Mr. Voysey, who conducts his own case, will now argue it up in its merits. —The *Rock* newspaper has been enlarged and placed under new editorial conduct. Many names well known in the literary world are included in its list of contributors. —A new Bible-house is to be erected by the American Bible Society at Constantinople, at a cost of about 100,000 dollars. Permission to build has already been obtained from the Turkish authorities, and the largest part of the funds has been raised. —The general feeling among the shopkeepers in Paris seems to be to accept an armistice on almost any terms because they hope that it will lead to peace. 'We will take our revenge,' they say, 'in two years.' A threat which simply means that if the French army can fight then, they will again shout 'A Berlin!'"

—*Daily News*: "If there exists at the German headquarters a conviction that France—and above all Paris—has to be coerced into submission, we may hear of deeds and scenes far more appalling than anything that has yet happened during the war. France has not been humbled—on the contrary, she is every day becoming more resolute and reckless in her despair. She cares nothing that she has been burnt out of house and

home—that her children are in captivity—that she is blind with tears and with blood. She is too proud to beg for mercy; she will be treated as an equal only, and all Europe stands by aghast and pained to see what the end will be."

—Commencing with the Mail leaving Bombay on Saturday, 10th December, the postage on letters for England *via* Brindisi will be reduced to eight annas per half ounce.

—His Excellency Sir Seymour Fitzgerald and Staff left Bombay on Saturday morning, on a tour through Cutch, Kattywar and Guzerat.

—*Pioneer*: "The Seistan boundary dispute between Persia and Afghanistan possesses, at present, an exceptional interest for those who are anxious to see Cabul at peace with its neighbours. There cannot, we think, be any doubt that if Yakoub Khan is to gain any advantages it will be from and in Seistan. This fine province, *de jure* the possession of the ruler of Cabul, but *de facto* the possession of the Shah, has long been a bone of contention, and more than once has brought the two powers to the brink of war. At present it is occupied by a strong Persian contingent, and within two days' march of its frontier, is encamped the Candahar force of the Ameer."

—*London News*: "The Russians announce the completion in a few months of the important railway between Poti and Kuttais. When continued to Tiflis, it is expected that this line will attract the greater part of the Persian trade."

—*Daily News*; Paris, Oct. 28: "I see at a meeting of the mayors, the population of Paris is put down at 2,036,000. This does not include the regular army, or the Marines and Mobiles outside and within the lines. The consumption of meat consequently, at the rate of 100 grammes per diem, must amount to between 400,000, and 500,000 lbs. per diem. Although mutton according to the tariff is cheaper than beef, I rarely see any at the restaurants. This tells its own tale, and I imagine that in three weeks from now at the very latest, fresh meat will have come to an end." "The Boulevard Prince Eugene is to be called the Boulevard Voltaire, and the statue of the Prince has been taken down, to be replaced by the statue of the philosopher; the Rue Cardinal Fesch is to be called the Rue de Chateaudun. The newspapers also demand that the Rue de Londres should be rebaptized on the ground that the name of Londres is detested even more than Berlin."

—*Friend of India*: "An *Ordo* magazine called the *Makhzan-i-masebi*, issued from the Allahabad Mission Press, has now been in existence several years and is quietly though rather slowly, making its way to the hearths of many families. The object of the magazine is to explain by pleasant and simple stories the doctrines of Christian truths to those who are unable to understand the more abstruse works on the subject. The new volume will begin on the 1st of January, with a fresh title page and type and will contain the story of 'a Diamond' by Miss Whately translated by a lady. Also, the first of a series of articles on astronomy contributions by a lady, and a page of varieties."

This Magazine may be had at the Bombay Tract and Book Society. It is in Romanized Hindustani.

—At the annual conference of Presbyterian missionaries held at Fettehgunj a few weeks ago, it was reported that four adults were baptised during the past year at that station and that several others, chiefly *Shads*, were preparing and would no doubt receive baptism shortly. At Etawah and Mynpoorie some good work was also done and several adult baptisms had taken place.

—*Spectator*: "There is, we imagine, a feeling of annoyance in the minds of even the most Prussianizing of the English public at King William's profuse expression of gratitude to providence for his various victories. As far as we understand the religious feeling expressed in his telegrams after victory it is almost the opposite of exaltation,—a reverent admission that though these great events may have been brought about by the instrumentality of German intelligence and foresight—yet had not German intelligence and foresight been used by a far higher purpose than any of which man is capable, Germany would have been shivered at the first blow; that it is God, and not General Von Moltke, or the fidelity of the Hohenzollerns to their duty, who has struck France with palsy and broken to pieces the formidable power which sixty years ago set Europe at defiance. We all recognize now the honesty and the power of Cromwell's religious belief in the work given him to achieve by God. Why not the King of Prussia's? The boastfulness would be far greater,

and not less, if he looked at these great events as mere results of Prussian foresight, of German valour, and of French folly and cowardice. But then, it will be asked, how is this genuinely religious view of the matter consistent with the high-handed dealings of the King of Prussia in relation to peace? Can a man who sincerely ascribes to God the ordering of such events as these, believe that he is continuing to work out the Divine purpose when he presses hard on a conquered people, refuses any terms of peace short of what involves permanent subjugation and therefore a real injustice to one part of the conquered nation, and continues the work of military destruction and wholesale slaughter, after all the blameless object of the war have been abundantly attained? We do not for a moment doubt that it may be so. Of course, we hold that he is profoundly mistaken in what he is now doing; that he is, in all probability, directly sowing for himself, as the French sowed at Jena, the seeds of future calamities to Germany, that he may even become the instrument of Heaven's designs for the ultimate humiliation of Germany, as he has till now been for France. But not the less do we hold the religious feeling the King displays to be thoroughly sincere, and not only thoroughly sincere, but one of the principal secrets of his power."

—*Bengal Christian Herald*: "At a meeting of the Bengal Christian Association held on the 4th ultimo, Baboo Tarini Churn Mitra delivered a lecture on some of the causes of the slow progress of Christianity among the Hindoos. 'After a few prefatory remarks on the importance of the inquiry, the lecturer proceeded to specify a number of difficulties in the way of Missionary success. 1. The incapacity of the Hindoos to apprehend Christianity, on the score of their peculiarly depraved character. 2. The sensible attractions of the Hindu religion contrasting themselves with the spiritual genius and naked simplicity of the Christian faith. 3. The withdrawal of the gift of miracles from the present propagators of the religion of Christ. 4. The introduction of the gospel by members of the dominant race, who are incompetent as preachers, and are suspected to work under political impulses. 5. The division of the Christian Church into numerous sects prejudicing the Hindu mind against the efficacy of revelation. 6. The highly objectionable conduct of some Europeans interpreted as the powerlessness of Christianity to reform the life and conversation of its followers. 7. The social disabilities connected with the open profession of the Christian name. 8. The mode of life of the Missionaries operating detrimentally on their religious influence over the Hindu mind in which are inseparably associated religiousness and asceticism. 9. The Brahmo Somaj with its semblances of Christianity and guarantees of social rights and privileges. Allowance being made for these difficulties, the lecturer believed that the progress of Christianity was by no means inconsiderable.'

—Some of our readers may remember the telegram sent from Mangalore last year to Baboo Chunder Sen, announcing the conversion of some thousands of Natives to the Brahmin faith. We learn from the *Indian Mirror* that the preachers sent there have returned after gathering 19 Bellawars into a local Somaj. At one time there was great danger of the awakened Bellawars becoming Christians.

TUESDAY, DECEMBER 7.

—Captain Wright, of the *Gosforth*, which arrived at Madras last Tuesday from England, reports having seen the Aurora Australis in the southern hemisphere on the very day (25th October) that the almost unprecedented brilliancy of the Aurora Borealis caused some excitement mingled with awe in Northern Europe.

—The body of a new-born infant that had been murdered, was found at Carnac Bunder.

—The Bishop of Calcutta preached twice on Sunday in English, and once in Hindustani to Native Christians.

—*Times of India* on the Educational Report for this presidency: "The expenditure of the Department during the year is stated to be Rs. 18,03,886, of which Rs. 8,91,573 were Imperial grants, and Rs. 9,17,313 were 'Local funds.' This increase of local funds is conclusive proof of the happy working of our educational cess, and becomes an argument for the imposition and collection of a similar district levy in all parts of India."

—General Cunningham is coming out to India as Director of the Archaeological Survey of India, on a salary of Rs. 2,000 a month besides his pension.

The *Times of India* thinks well qualified men could have been found here.

—Colonel Hoseason presided at the examination of the Anglo-Vernacular School of the Free Church Mission in Jaulna. There are now 80 pupils. It was established four years ago by the Rev. Narayan Sheshadri, and has been most successful.

—The Goanese of Bombay have laid the foundation of a new Roman Catholic Church near the Sonapoor cemetery.

—The Rev. Constantine Huxtable, of King's College, London, has been nominated to the bishopric of Mauritius. Mr. Huxtable was for some years a missionary in Southern India. The bishopric of Madagascar had been accepted by the Rev. N. Baynes, Vicar of St. Michael's, Coventry.

—The Earl of Egmont subscribes £20,000 to the Sustentation Fund of the Irish Church.

WEDNESDAY, DECEMBER 7.

—*Bombay Gazette*: "Sir Richard Temple has given a new and oriental definition of the press. He says it fans the Minister with the breezes of censure. It is the punkah of public life, and the energy with which it has been worked is no doubt the reason why Sir Richard has kept so cool, and has borne all the troubles arising from his distinguished success as a Minister of Finance with such exemplary patience. As he is about to exercise his great talents afresh, we shall feel it our duty to ply the punkah more vigorously than ever."

—June 23rd last the roof of the Gun-carriage Factory at Allahabad fell in, and a Government Resolution elicited by it to-day falls like a thunderbolt in our midst. The *Bombay Gazette* thus summarises it: "Not one of the officers concerned in the Allahabad business has escaped. Omitting Colonel Newmarch, who is dead, we find Major Cobbe, censured severely and replaced at the disposal of the Military Department; Lieutenant Colonel Rose, very severely censured, and replaced at the disposal of the Military Department; Lieutenant Colonel Alexander, censured, and placed in a lower grade; Major Jackson, convicted of unfitness for the important post of Executive Engineer, and replaced at the disposal of the Military Department; Mr. Clarke censured for remissness; Supervisor Bartram to be removed from the Public Works Department; and finally Colonel Hodgson, Chief Engineer and Secretary to Government, subjected to strong animadversion, and involved in blame for a failure which has resulted in the severe punishment of so many officers subordinate to him. The contractor who supplied the 'lime' which was a mess containing only 6 per cent. lime is to be prosecuted on a criminal charge. In conclusion, His Excellency the Governor General in Council desires to record that he has reviewed with great sorrow this deplorable history of negligence, incapacity and corruption—negligence in the conduct of every superior officer who was connected with the supervision of these buildings from the beginning,—incapacity to a greater or less extent of almost every subordinate concerned in the work of construction,—corruption, on the part of those who supplied the worthless materials,—and it is impossible to avoid the suspicion, that some of the inferior subordinates must also have been aware of the organized system in the adulteration of the lime which was practised throughout."

—The Bishop of Calcutta left for Calcutta yesterday morning.

—The *Gujarat Mitra* on the late Gaekwar: "His sensuality was not sensuality properly so called. Abstemious in his private habits, hating the very name of spirituous liquors, addicted to violent exercise, he had yet a sort of passion for what we may call the refinement of sexual indulgence—the theatricism of obscenity by others, not himself. It was perhaps the worst feature in his character, and drew upon him criticisms he did not personally merit. His misgovernment, such as it was, was not the result of imbecility but of design. A clue to all his public actions is to be found in a notorious speech he once made. 'I am childless,' said he, 'when I die, my State will either go to my brother, who has twice intrigued to dethrone me, or to the English, the natural foes of the native princes. Well, I use my power so as to leave a name behind me for magnificence and bequeath my territories in the condition of a squeezed lemon.' It was the same with his avarice. He oppressed and robbed his subjects, not for hoarding, but to squander their wealth in the splendid pageantries, unheard-of gifts and ostentatious pomp by which he tried, as he phrased it, to *nam bunanna*. But, beyond this intense desire to acquire and spend

every rupee in his dominions, he did not neglect to do what he thought good for his people's welfare. He has been accused of a leaning to Mahomedanism. The truth is, that he was of no religion at all. He had no more regard for the real doctrines of Mahomedanism than he had for the higher mathematics when he extorted a fresh lakh of rupees. 'A son! A son! A son! I will any God grant me a son!'—was his cry.—I will profess any religion by offerings to the Deity of which I may get a son'. This idea that anything might be gained by propitiating heaven with offerings was his pet superstition, and as the Mahomedan Soonee creed was the one which upheld it most strongly, he felt drawn towards it by sympathy. So far did he carry this preference, that while himself a nominal Hindoo, he persecuted the rival Mussulman sects of Wahabees and Sheeas."

—Another fire in the Null Bazaar yesterday destroyed a range of buildings worth Rs. 20,250.

THURSDAY, DECEMBER 8.

—A piece of meteoric conglomerate fell, on the 18 Sept. near Santa Clara, California, into the barn-yard of Michael Sano, and which was of such heat that it set fire to the straw and debris surrounding, requiring several buckets of water to extinguish the flames. There is no doubt, says the *Santa Clara Index*, that the fire was occasioned by the substance, which was exceedingly hot, and hissed under the water similar to red-hot iron.

—Dr. Wm. Butler writes to the *N. Y. Advocate*: "That the younger themen are who are sent out to our Foreign Missions, the more likely they are to acquire the language, and become efficient in its use. There is before our twenty-fifth year a flexibility in the organs of speech, and a retentiveness in the memory for acquiring and using a new language, which men do not ordinarily possess after that age."

—*New York Observer*: "Last week, the people of the Sandwich Islands were finally dropped from the care of the American Board of Foreign Missions, being a Christian nation, able and willing to support the institutions of religion without aid from abroad. This is a fact which suggests columns and volumes of reflections; but it is enough to state it, and let it stand alone and illustrious as a monument to the power of the Gospel. It is in the memory of the present generation when missionaries went out to those islands then low in barbarism; and the only influence brought to bear upon them for good is the Christian religion. All else has hindered, not helped their elevation. Now they are civilized, educated and happy in the arts of life, and the hopes of heaven. Philosophy could not have wrought this change. Infidelity would have been worse than useless. Commerce was destroying the people when the Gospel came. Popery could not have done it; for Popery does not elevate any people on whom it tries its hand. The Gospel, and the Gospel only, is the power of God for the salvation of nations and individuals. It has saved the Sandwich Islands, and will save the world."

—Islington having been lately infested with rongs who insulted respectable people on Sundays, a Vigilance Committee has been formed and a good caning administered to offending parties.

—The B. I. S. N. Co. are about to commence running a regular monthly line of steamers between Mauritius, Galle, and Bombay, and vice versa. Captain Beyts is to be agent at Mauritius.

—The *Star of India* says that Dr. Bhau Daji has been appointed Sheriff of Bombay for the ensuing year.

—The same: "The war between France and Prussia has produced in England a very large increase in trade. At the quarterly general meeting held on October 31st, of the Manchester Chamber of Commerce, the chairman attributed this increase to the great influx of Americans who would otherwise have travelled on the Continent. The immigration of French gentry, and the detention of the travelling English at home had led to a large increase of home business, but this was nothing in comparison with the great augmentation in our shipping trade."

"In four weeks at least one hundred thousand words of press messages were sent to America through the Transatlantic cables, giving details of the progress of the war. This would give about three thousand five hundred words every day; but in India we are satisfied with an average of one hundred and fifty words a day only."

—The *New Orleans Republican* describes an omnibus moved by clock work which has recently been tried in that city. Underneath the carriage is what

seems an enlargement of an American clock-spring made of India-rubber. There is a strong platform on which the car rests, and to this platform is attached a combination of cogs and wheels, which, when acted upon by the elastic power of India-rubber, moves the car with a steady motion at almost any given rate of speed.

FRIDAY, DECEMBER 9.

—The high rate of postage for newspapers *riti* Brindisi, 2 annas 8 pies, is still retained.

—Mr. Inverarity, son of our late Commissioner of Customs, has joined the Bombay bar.

—Suddoo Khoosal, aged 20, committed suicide, his brother having scolded him. Another Hindoo, an idiot, died by opium. A Hindoo wife, aged 11, set fire to her own dress with a lucifer match, by accident, and was burned to death.

—There is a serious leak in the Vehar lake, and yesterday the main pipe in Byculia burst.

—Deaths last week, 339. By cholera, 25.

—A contemporary says:—"By the last mail from Melbourne particulars have been received of the sad end of that celebrated cross-country rider Lindsey Gordon, Esq., who was found dead in a thick bush from a gun shot wound supposed to have been inflicted by his own hand. This gentleman was the author of several poems of remarkable force that have appeared in 'Baily's Magazine', and a review of his work, 'Salt Spray and Sea Foam', appeared in one of the latest issues."

—*Bombay Gazette*: "Many persons, who will not attend to the facts, were much exercised by the assertion that the military position of the Germans was very critical. For these it is vain to write. How armies whose communications have never once been seriously endangered, who have driven the army of the North to Lille, the army of the Loire over that river, the hosts of Paris back within their lines, can be considered in a critical state, passeth all comprehension."

—A Turin journal, referring to a Royal Decree regarding Rome, says, (as quoted by the *Star of India*): "There are now two legislations, two sovereignties, and two systems of jurisprudence and justice. What is law in Turin is prohibited at Rome, and what is printed on the banks of the Po, cannot be sold on the banks of the Tiber. As the Turin editor further remarks, a Government is highly ridiculous which, after having striped Eius IX. and taken from him his kingdom, his capital, his palace, and his liberty, decrees fines and imprisonment against those who offend the Pope. No reliance can be placed in these provisions, which, besides being deceitful and hypocritical, cannot last, because they are opposed to the very principles upon which the kingdom of Italy is founded. Another Italian paper, published at Florence, also exposes indignantly the absurdity of the position given to the Pope by the decree of October 19. It says, will the Italians, who wished nationality to triumph in Rome see it converted into a stronghold of theocracy, under the auspices of a Government which calls itself National? It is impossible. The Italian people must inaugurate in Rome liberty of the Church, under the auspices of common right. From these extracts we can hardly avoid perceiving that the end of Papal authority is not yet reached."

—*Star of India*: "The Vingoria Rock Light House was duly opened on December 1st, by Mr. Taylor, Deputy Commissioner of Customs, Southern Division. The Light House was commenced in 1868 under the superintendence of the Executive Engineer Southern Concan, and completed last month."

TELEGRAPHIC NEWS.

Versailles, Nov. 30.—Sorties were made in force to-day from the North and East of Paris. Heavy fighting took place until dark. The enemy were everywhere repulsed.

Dec. 1st.—The French lost 7,000 men and 4 cannons in a battle fought by the Army of the Loire on Monday. They retreated in great disorder.—A great battle was raging yesterday on the North and North East of Paris. A furious cannonade took place all Tuesday night.

Tours, Dec. 1st.—A fresh sortie was made from Paris on the morning of the 29th. The French carried the German positions at Choix and Epinay. General Ducrot crossed the Marne at noon, on the 30th. Desperate fighting took place at Champigny, Brieux-Marne and Halliers (? Villiers) sur-Marne. The French maintained their positions outside Paris on the evening of the 30th. The battle was continued to-day.

Vienna, 2nd.—The announcement that England, Italy, and Austria have accepted the proposed Conference, has been received at Saint Petersburg in a most favourable

madner. General Ignatieff has stated that Russia is prepared to give a better guarantee for the safety of Turkey than was afforded by the Treaty of 1856.—The Conference will be held in London.

2nd.—The Army of the Loire has commenced a general forward movement.—General Chanzy, with the Sixteenth Army Corps, advanced yesterday on the left from Ferrary. After a battle which lasted five hours, the French carried the Prussian positions at the point of the bayonet. The Prussians retreated on Loigny and Chateau-Cambray.

London, 2nd.—Despatches from Versailles confirm the account of the repulse of Ducrot's great sortie on Wednesday. The French loss in killed, wounded, and prisoners was very considerable. The Germans were fighting behind their entrenchments, and their loss was comparatively small.—Several hours' armistice were granted to bury the dead.—The Atlantic Cable of 1855 is broken.

3rd.—Prince Gortschakoff, replying to Earl Granville's last note, regrets that England takes exception to the tone of his Circular, and says that Russia is prepared to assist in any deliberation based on a united guarantee for the consolidation of peace.—French accounts declare that the sortie on Monday (sic) from Paris in the direction of Fontainebleau by General Ducrot with 150,000 men was successful. The object of the sortie was to effect a junction with the Army of the Loire. The German accounts admit a temporary success, but declare that no substantial advantage was gained.—French accounts state that Prince Frederick Charles is retiring before the Army of the Loire.—A great battle took place yesterday to the East of Paris. The Germans attacked and recaptured the positions that the French had held since their sorties. Heavy losses were incurred on both sides.—Government have received a telegram from Mr. Wade, the British Minister at Peking, dated 18th November, in which he states that M. R. Chochoy has returned from Tientsin, and that he considers confidence is restored.—British American, and French gun-boats will remain at Tientsin during the winter.—The Duke of Mecklenburg has announced that he yesterday, defeated the 15th and 16th Army Corps near Loigny and Artenay, capturing 11 cannon and several hundred prisoners.

4th.—Nothing new has transpired in regard to the Black Sea Question.—The German line of investment round Paris is still unbroken.—The Germans report a series of victorious engagements on Tuesday to the west of Orleans by the Bavarian troops under General Von Der Tann.—The French claim a victory on the same day by the 18th Corps of the Army of the Loire, and say that the Germans were dislodged from all positions at the point of the bayonet.—General Garibaldi repulsed the Germans in an attack on Autun on Wednesday.—The French losses were very considerable in the sorties from Paris on Wednesday, and the French have been compelled to ask an armistice to bury their dead.—The Germans report that a fresh sortie was made from Paris on Friday, and that a severe engagement took place under a terrific fire from Forts Rosny and Nogent.—The French retired after several hours' fighting. Great losses were sustained on both sides.

5th.—The Duke of Mecklenburg has captured a suburban railway station of Orleans (9 Orleans) with 30 guns and 1,000 prisoners. His troops are in position to take the town to-day.—General Ducrot, having destroyed the bridges, has retired behind the river Marne.—General Manteuffel has re-occupied Rouen.—President Grant, in his message to Congress, recommends the Government of the United States to assume the ownership in settlement of the Alabama claims, and says he desires a conclusion consistent with the honour and dignity of both nations.—Reverting to the Fisheries Question, President Grant declares that the course adopted by Canada, if persisted in, will compel the United States to adopt means to protect the rights of her citizens.

6th.—Earl Granville's reply to Prince Gortschakoff's last note is friendly. England, he says, accepts the Conference, but will maintain a firm adherence to the position she has assumed. A legal and peaceful conclusion is contemplated.—The French officially announce the retreat of the army of the Loire to re-occupy their position before Orleans.—Belfort is being bombarded.—The French lost in the 3 days' engagements last week, about 3,000 prisoners and 70 guns. The German losses were very considerable.—The German military position is deemed very critical.—General Manteuffel has been ordered to Paris.

7th.—The French have evacuated Orleans after a decisive victory gained by Prince Frederick Charles and the Duke of Mecklenburg. 1,000 prisoners and 30 guns were captured. M. Gambetta narrowly escaped capture. The French retreated across the Loire.—Rouen has been occupied by the Germans under General Manteuffel.—The French Army of the North has armed at Lille.—General Ducrot has rallied back on Paris after destroying the bridges across the Marne.

4th.—It is officially announced that the Army of the Loire has discontinued its forward movement.—Severe fighting took place on Thursday and Friday.—General Soms, Commanding the Seventeenth Corps, was wounded and taken prisoner.—In consequence of the enemy being in considerable force, the Army of the Loire reoccupied its former strong positions before Orleans.—The Prussians are concentrated between Fithiviers, Artenay, and Orges.

Miscellany.

—Suviseshapuram, district in Tinnevely, report by Rev. V. W. Harcourt, in *Madras C. M. Record*: "We have, as tangible fruits of our efforts blessed by God, not less than four and a half thousand Christians, to whom the Gospel is preached without let or hindrance. We have Schools in every village, containing an aggregate number of 728

children, receiving a good Christian education in the strict sense of the word. We have this body of Christians cheerfully subscribing to the amount of between 1,200 and 1,300 Rupees for the support of their teachers. We have a Native Minister administering both sacraments to a goodly proportion of adherents and their children. If it be asked, what fruits of the Gospel have you? Do these four or five thousand Christians influence the heathen around them? Is theirs an expansive Christianity? Do they read the Bible—those who can read? Have they family prayer? Do they attend church cheerfully? To too many of these questions, alas, I must conscientiously say of the great majority, No. I write only with a limited experience of nine or ten months, and only of my own District; but as far as I can see, the congregations are not alive to their duties towards the heathen. We have still a very large number in the District, chiefly Shanars, but with some Pariah and high caste villages. I cannot satisfactorily account for the *Pariahs* remaining heathen. I am surprised that with such a large body of Christians already gathered in, so little impression should be made upon the caste villages. I cannot call our people church-goers even on Sundays. This is partly owing to the necessity for climbing their palyra trees every day in the week; but in cases where this necessity has ceased to exist, the evil habit of working on the Lord's day has still continued in force. The Schools are maintained with some difficulty amongst the purely Christian villages, and O! how it would refresh one's heart to hear of a few reliable instances of individuals studying God's Word, or offering up united prayer in private or social worship. It is a sad fact, and worthy of note, that some of the oldest congregations are the most unsatisfactory. The Perumbani congregation were Christians in Rhenius' time. The Catechist complained of drunkenness and other serious disorders. On examination, the charges seemed too true, and I had to exclude some 80 members of the congregation from the Church; another 20 asked the Catechist why they were not also excluded in the number of ex-communicants. As, on enquiry, it was found that they too had joined openly in heathen worship, they also were at once struck off the list. Nanthenkulam is another unsatisfactory village, and I am afraid that there are still others in a condition hardly better.

Yet, even while I write, light breaks in upon these darker tints which overshadow my picture of Suviseshapuram Christianity. Surely it is a great work to have brought these thousands in any way under the influence of the Gospel, and it cannot be denied that an influence is exerted. So many rupees is a large sum to gather from these poor people, and is certainly some test of their appreciation of Christian teaching. If education is compulsory here, it is so, or will be, at home amongst our poorer classes if their children are to be instructed. And what may we not hope for in the rising generation from our school, where scriptural instruction is persistently and clearly imparted? But my great hope for the future is in the Bible, faithfully and clearly taught, in season and out of season, to Christians and heathen, but especially to Christians. This I regard as our universal corrective, our great panacea, and, as will be seen under the head of Agents, one of my great aims in my connection with them, has been to induce by every means in my power, a careful perusal of the Bible in private and a clear exposition in public."

—*Association Monthly*:—If it were possible for the poor man to realize on his money all the profits which he now is forced to share with the bank and the larger capitalist it would be to him a tremendous advantage. A plan has been set on foot the real object of which is to enable him to do this.

The device is a simple one. A number of poor men put their little piles together, until they get a pile big enough to use it as capital. This they can employ in any business, in just the same way that a single man could buy capital for the same business. They can establish a store, a factory or a bank; they can open a mine, or sail a ship, and in fact, all these things and many more, have already been done with varying success on this plan.

This operation together of a number of men, is now spoken of under the oft used term of co-operation.

Co-operation, however, contains within itself a great many possible advantages beside the mere giving to frugal, poor men all that their money earns. When circumstances are favourable, the co-operators can employ their capital in their own daily

labors. They can work with their own tools on their own raw material, in their own factory. They can carry their own merchandise in their own ship, or, they can, with their own machinery develop their own mine—in short, they can become their own employers, and rising from the position of paid laborers, they are open to the corresponding advances in intelligence, and character. From being listless machines guided by some superior mind, doing as little as they can in return for a fixed pittance which they know no effort of theirs can increase, they become enthusiastic workers for their own interests, thinkers investigating and developing their own interests and hopes for rewards which they know must increase as their energy and intelligence increase.

The co-operator here has two-fold relations, one as capitalist and one as laborer. The tendencies to confuse these relations has been at the root of many of the failures of the plan. Men have thought that in co-operation was contained some magic by which the co-operator can for a given piece of work obtain more than another laborer. This can never be. The laws (and all discoveries go to confirm them)—are that no man can continue to get more for doing given work, than other men will do the same work for; and hence that wages will always be as low as possible. Consequently in the fluctuations caused by new discoveries and golden opportunities, wages stand no chance. All the profits from favoring circumstances and from far sightedness go to the capitalist. Wages to labor—Profit to capital. This is the fundamental doctrine of the subject.

Efforts have been made to have all co-operators take equal shares of the proceeds. Failure has resulted, the reason being that in times of prosperity the co-operators owing most capital, have not had their fair share of profits while in times of adversity, they have not borne their fair share of losses. It has also proved to be an effort to put the poor workman on a par with the good one.

But it cannot be said that these misunderstandings of principle have been the main obstacles to the success of co-operation. The great obstacles have been ignorance and lawlessness—lack of intelligence to appreciate what ought to be done, lack of organizing power and lack of capacity to submit to self enforced law and to enforce the corporate law with temperance and justice."

—Mr. John Simmons, of Boston, U. S., who died in September last, left the sum of 1,400,000 dollars (£280,000) for the establishment of "an institution to be called the Simmons Female College, for the purpose of teaching medicine, music, drawing, designing, telegraphy and other branches of art, science and industry best calculated to enable scholars to acquire an independent livelihood."

—From *Christian Work* for November: The following is an extract from a letter from M. V., the "Paris Evangelist":—

"During the past month we have continued our meetings in the Rue des Bons Enfants, at Gros Caillon, and at La Villette (one of the most disturbed quarters of Paris), and even at St. Maurice, a short distance outside of Paris. We visit from house to house, as usual; and many times when we have spoken and prayed regarding the painful situation of our poor France, abundant tears have flowed, and I am assured through the serious trials the Lord is sending to our country, many whom we visit feel the need of yielding themselves to Jesus Christ. Thus our brother P—'s eldest son, who has been on our battlefields since the commencement of the war, has written several letters to his parents, in which he asks their forgiveness for the trouble he has caused them, and tells them not to be anxious about him, in case he should be killed, because he puts all his confidence in Jesus Christ, and enjoys the sweet hope that if he should die the Saviour will receive him into heaven. We much feared that he would have perished in the engagements of Forbach, &c., but, thank God! we have heard that he has been spared, and that he is now with our beloved brethren, D— and B— (two Christian soldiers in the French army), who will not fail to do him good. In consequence of the war, our city has been filled with soldiers, to whom I have given a large number of gospels and tracts. Last Tuesday we received a brother who was going to join his regiment at Brest. In the evening I accompanied him to the railway station, and, placing myself near the opening, where the tickets are given, as the soldiers passed, I gave each a gospel, adding a few words as able, which were graciously received. Two soldiers especially rejoiced me by their gratitude and

thanks. One of them, after I had said a few words, asked me if I were not a minister; and as I smiled in reply, he sprang to my neck and embraced me, as if I had been his own father. On Friday and Saturday I went out expressly to speak to the soldiers and National Guards from the provinces, who were then in Paris (100,000), and to give them portions of the New Testament which they accepted with thanks. Last Saturday, when going to M—, about twenty miles from Paris, the carriage (third class) was quite full of soldiers, and when I began to give a little book to each, the soldiers eagerly helped me to pass them. When I arrived at my destination, whilst the train stopped, I was able to distribute gospels in every carriage, and all accepted them with pleasure; and as the train started I heard the soldiers shouting, 'Glad tidings! glad tidings!' On returning from M—, the passengers were speaking of the war, and a woman said, 'If we wished to be victorious, we must trust in God and in the Holy Virgin.' I then took the Word, and showed her that true confidence in God was sufficient, and that we had no need of any other. Then a great number of the passengers turned to me, and as this person said things about the Virgin Mary which were neither Catholic nor Christian, affirming that what she said was in the Gospel, I showed her passages which condemned what she had just said, and asked her to read them. Several who had joined in our conversation took my Bible to read them also."

In a recent number of the *Eglise Libre* is an article on the war which terminates thus:—"France is in peril from not having known how to govern herself, from having lived in ignorance, from having treated all religion with contempt, from having been wanting in men who feared God and had no other fear; from having, in one word, been too long Romanist, and never having yet been Christian. That which it behoves her henceforward to do is to break entirely with the past, to renounce altogether the practices of Romanism, and to receive from the Gospel that illumination which has been too long denied. On these conditions only will she escape from the abyss into which Romanism and despotism combined have plunged her."

The *Semaine Catholique* of Lyons, in order to repulse the Prussians, proposes to invoke Mary under the title of the Immaculate Virgin; and if this invocation issues simultaneously from the mouths of all good Catholics who may recite the angelic salutation, it does not doubt that the good Mother, bearing her children address her by a title so dear, will soon show her power, and give a signal victory against the enemies of France and the Church.

—Same; notice of the Church Congress held at Southampton, Oct. 11: "The Rev. J. C. Ryle advocated the necessity of concession, as the sole basis of any possible reunion with the Nonconformists. He did not anticipate any immediate or great results, even from this; but it would at least set the Church right before the world, and be in accordance with the proverb, 'Nothing venture, nothing have.' The concessions which he advocated were five. They must give increased facilities to the reception of Dissenting ministers, removing the obstructions which now delayed or hampered the exercise of their ministry in the Church. They must relax the Act of Uniformity—a sentiment received with universal cheers, renewed again and again—so as to allow some freedom in the use of the Liturgy. They must shorten the daily service; they must allow the omission of the Athanasian Creed—a proposition which raised a conflicting storm of cries of "Yes!" and "No!"—and they must allow also the shortening and simplifying of the Baptismal and Burial Services, if the clergyman and the congregation could come to an agreement about these matters. They must utilise the religious zeal of the laity, abandoning that phrase of Talleyrand's which seemed hitherto to have been the motto of the Church—*pus de zele*. Over two-thirds of the Nonconformist chapel doors might be inscribed with perfect truth, 'Built because the Church did not know how to utilise zeal.' Many of the laity care very little about being admitted to Synods, but want very much to be allowed to preach. And lastly, the Church must be kindly in speech and action to Dissenters, and must strive to heal its own internal dissensions, so as to present to Dissenters the spectacle of a united and clear-speaking body. The Bishop of Peterborough warned against the danger of licence under the name of liberty, and concluded by a reference to the attitude of Dissenters in the present day:—One consideration

moreover there was, which had been neglected in the whole course of this debate, and that was the opinion entertained by Nonconformists themselves on this matter of Unity. It had been taken for granted that they, like ourselves, thought it a desirable thing: but was this the case? A hundred years ago it might have been. Dissenters then agreed with us in considering an external unity of organisation as the perfect form of the Church of Christ, and regretted the obstacles which in their opinion kept them outwardly apart and distinct from us. But it was not so now. Dissenters no longer held that an external unity was desirable. Their idea of communion was manifested in the Evangelical Alliance—and Alliance, be it observed, was an idea absolutely inconsistent with Unity. There might be an alliance between France and England, because they were two nations: there could be none between England and Scotland because they are one. If, after making all the concessions which had been suggested—and let them not forget that concession, if it produced gain on the one hand might imply loss on the other—we turned to the Dissenters, would they not say, 'We are glad that you have become a more truly scriptural and independent Church, for your sakes, but we do not see that it makes any difference to us. We are quite willing to be visiting acquaintances, but we see no reason why we should all live in the same house together.'

PASSENGERS SAILED.

Per *Baroda*, 3rd:

For Southampton.—Mr. and Mrs. C. E. Kelway, Mrs. Baker and infant, Mr. and Mrs. Simson, Mr. and Mrs. Balls, Captain E. P. Gordon, Mr. and Mrs. J. H. Simpson, Mr. G. D. Blake, Major Bradish, Mrs. Basden, Captain I. H. Scott, Captain and Mrs. Hookin, Mr. Llewellyn, Mr. W. H. Whitty, Mr. Ramsden, and Mr. J. Henderson.
For Marseilles.—Mrs. Sherer and three infants.
For Gibraltar.—Mr. J. M. G. Ferraz and Mr. J. A. C. Pereira.
For Suez.—Dr. and Mrs. Moutat, Honorable Justice W. Markby, Major and Mrs. R. Stewart and infant, Colonel and Mrs. Briggs and child, Mr. Sutherland, Mr. Duka, Captain P. W. Smith, Mr. Monckton, Lord Lascelles, Mr. J. C. Glover, and Mr. Russell Aitken.
For Aden.—Mr. E. A. Emmerton.

PASSENGERS ARRIVED.

Per *Temah*, 4th:

From Liverpool, via the Canal.—Mr. and Mrs. Maxwell and child, Mr. Bulkeley and child, Miss Pritchard, Mrs. and Miss Byrnes, Miss Hard, Captain and Mrs. Handcock, Mrs. Robinson and three children, Doctor and Mrs. Cooke and child, Mrs. Stobert and three children, the Misses Oliver (2), Mr. Watson, Mr. Fuller, Mrs. Symonds, Mr. Murray, Rev. P. Doyle, and the Masters Frenche (2).

Per *Columbian*, 4th:

For Southampton.—Mr. G. Handy, Mr. W. Dawson, Mrs. S. Taylor, Colonel and Mrs. Davies, Miss Hare, Captain and Mrs. Martin, Colonel and Mrs. Hutchinson and servant, Miss Milman and servant, Miss Eddis, Dr. and Mrs. Tresidder, Mrs. W. Ainslie, Rev. Mr. O'Donel, Mrs. H. J. Temple, Captain and Mrs. Giles and servant, Mrs. J. G. Griffith and servant, Miss Agnes Beaufort, two Misses Pollard, Colonel C. W. Hutchinson, Mr. F. Hutchinson, Rev. Mr. and Mrs. Wade, Captain Leacock, Colonel and Mrs. Jacob, Mr. R. M. Lang, Rev. Mr. Squires, Rev. Mr. Squires, junior, Rev. Mr. Grisdale, Mr. W. Standen, Mrs. Funnivall, Miss Westmoreland, Captain Rogers, Captain and Mrs. Shuttleworth and child, Mr. J. F. Clinton, Mrs. E. Warner, two children and servant, Captain Gatacre, Miss Maitland, Mrs. Vibart, Mr. J. D. Inverarity, Colonel Richards, Mr. and Mrs. Shipp, Mr. and Mrs. Martin, Dr. and Mrs. Husband, Miss Kirk, Mr. Heron, Mr. Knowles, Colonel Kempster, Miss Duncan, Miss Thorpe, Miss M. Farran, Mr. G. Palmer, Mr. A. G. Forsyth, Captain and Mrs. Russell, Rev. Mr. Cummins, Assistant Surgeon Reid, Assistant Surgeon Mackenzie, Mr. R. Green.

From Malta.—Mrs. Stacey, two children and servant.

From Suez.—Mr. P. Schilizzi, Mr. N. P. Caridia, Mr. and Mrs. E. Boninois, child and servant, Mr. R. V. Hearn, Mr. W. Prescott, Mr. S. Hudson, Mr. F. S. Child, Miss Liddiard, Mr. R. C. Cooke, Mr. Pittar, Mr. Jas. Jack, Mr. F. Sangnet, Mr. W. Dorr, Miss Garben, Mrs. Scott, Miss Scott, Miss de Bodisco, Miss O de Bodisco, and Miss Stoss.

From Aden.—Major Shewell, Mr. Geo. Robertson, and Mrs. Dunsterville.

For *Deopore* from Southampton.—Mrs. Heard, child and servant.

Per *S. S. Arabia*, 8:

From Genoa.—Messrs. Daendliker, Reifferscheid, Lleinacker, Robinson, Lupi, Robinson, Deconti, Maraietti, Cazzavola, Gordon, Orr, Horn, Maglie, Leod, and Hatch.

From *Enghorn*.—Messrs. J. Gordon, and D. Giavanoni.

From Naples.—Viscount de Villanova, Viscountess de Villanova and 2 children, Cavaliere Pilastri, wife and Le Marchand, and 2 deck.

From Suez.—Six deck passengers.

DOMESTIC OCCURRENCES.

BIRTH.

WELLS—Dec. 4th, at the Mission House, Ahmedabad, the wife of the Rev. S. L. Wells, of a son.

WEATHERHEAD—Nov. 6th, at Lymington Vicarage, Arundel, Sussex, the wife of the Rev. T. K. Weatherhead, of a son.

MARRIAGE.

LANGLEY—HEWITT—Dec. 5th, at Byculla Church, by the Rev. G. C. Reynell, Charles Archibald Langley, Esq., of Bombay and Chudleigh, North Devon, to Sarah Elizabeth, only daughter of Lieut.-Colonel W. S. Hewitt, Bombay Staff Corps.

OLLIVANT—EDDIS—Dec. 6th, at the Cathedral, by the Rev. G. C. Reynell, E. C. K. Ollivant, Esq., Bombay C.S., to Lucy Caroline, daughter of A. S. Eddis, Esq., J. C.

DEATHS.

CRIMMINS—Dec. 1st, at Poona, Mrs. A. Crimmins, the beloved wife of Sub-Conductor M. Crimmins, aged 51 years.

LAWSON—Dec. 2nd, at Chowpatty, Mary, the beloved wife of L. Lawson, Esq.

SVULLIVAN—Dec. 2nd, at Bombay, Captain Owen Sullivan, Commander Ship *Omar Pasha*, aged 35 years.

GREAVES—At Calcutta, of malarious fever, caught at Burdwan, the Rev. R. P. Greaves, C. M. S., aged 42 years.

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Printed and published for the proprietors, by WILLIAM BOYD, Manager, ORIENTAL PRESS, BOMBAY.—December 10th 1870.